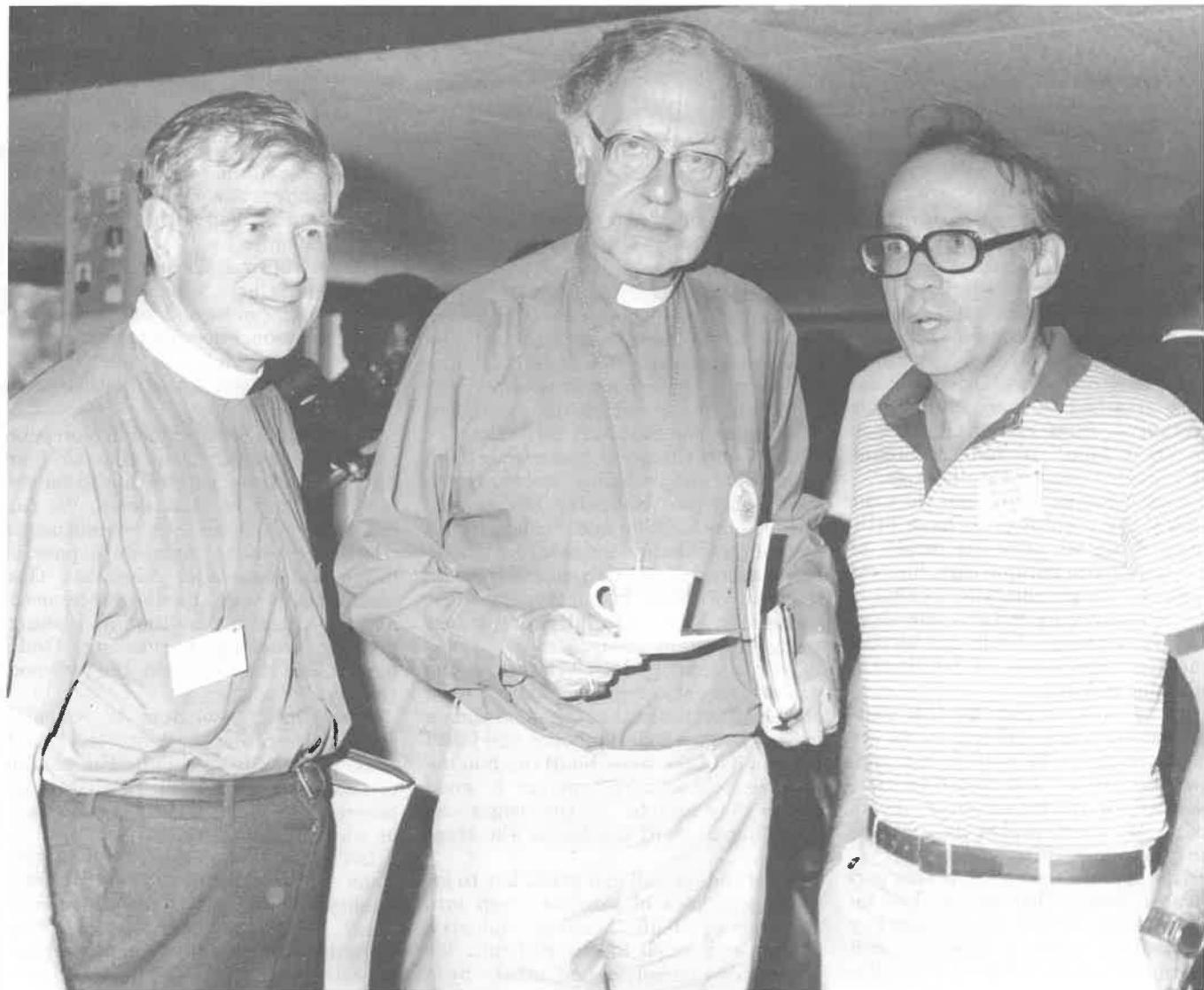


THE LIVING CHURCH



Bishop Stewart (left), Dr. Runcie and Dean Borsch at ACC-6 meeting in Lagos, Nigeria: No longer can it be said that the Anglican Church is the Church of England [

An Interview with a CESA Bishop • page 8



Slowness

By TRAVIS DU PRIEST

We are so conditioned to want and expect speed, and to sanction it as virtue in our culture, that we quite rarely have no time for anything slow. Plans are planned around tight schedules and interstate highways. Airplanes replaced trains as the common way to travel long distances. Drive-in lanes are now attached to every conceivable institution — from restaurants which serve “fast food” to funeral homes which provide “convenient viewings.” We want what we want, and we want it quickly. As a culture we have little patience. While we prize the results of things — we admire antique cars, historic buildings, our grandmother’s china — we do not easily relax and give ourselves time to doing things slowly, submitting to the slow processes of handwork, painting, or making. When we work, or play for that matter, the product seems all-important: we want our report to be written and copied, we want to see and taste the cake, we want to win the tennis game. Yet we know how short-lived is the pleasure of most products, titles, or honors. Artists and craftsmen know this perhaps most keenly. They quickly lose interest, as small children do, in what they have made or created. Having been there, the thing is in the past. What lies ahead is the adventure of more planning, dreaming, assembling, and making in other words, the slow process of giving and creating. For the painter, potter, musician, or writer, it is the actual process of creation

that is enjoyable and challenging. And there’s a lesson, a virtue, here.

Perhaps because I’m reflective by nature or perhaps because I was raised in the south, where people are supposedly taught to be more leisurely, I am disposed to appreciate slowness. I still like to return to the small towns of my Virginia childhood which close up on Wednesday and Saturday afternoons.

The way of the world, however, is to be open, off, and running, not only on Wednesday and Saturday afternoons, but also on Monday and Friday nights and all day Sunday. Indeed, to work 24 hours a day, 365 days a year seems to be the goal of many in our society. Rest seems silly. Even wasteful. A day of rest seems downright absurd.

Yet questions remain. What does one value? The end, or getting there? As a child, I often heard that the good things in life, things which symbolize and fulfill hospitality, take time: bourbon, magnolia trees, and country hams are no good unless they are old. So the longer one is willing to wait, the better the treat will be.

All of that is well and good, but to let these principles of slowness seep into the practice of life (business, industry, church and social life) is difficult. We often judge ourselves and others by a

particular biblical nor theological. Some of this is as it should be. Yet activity must be kept in perspective.

God’s ways, the ways revealed in scripture and in nature, often counter our activity and busyness and quickness. God’s time is not our time. Christ himself is shown hurrying around for three years, yet taking regular retreats. Christ often withdrew from the crowds for private instruction with the disciples and prayer. Moreover, the first 30 years of Christ’s life presumably were less fast-paced, certainly less public and sensational.

God seems able to wait. God is patient in working his purposes out. It is we who hurry, who convince ourselves that our ways must be followed.

Some time ago, I received a newsletter from a friend at Yale Divinity School, carrying the slogan, “The Good News Travels Slow.” The students who publish *The Tortoise Times* are onto something: the good news sweetens life and individual lives like molasses — slowly, a little at a time, and with a bitter taste, as well as a sweet.

The restful soul, the soul blessed with the peace of Christ which passes all understanding, can be and wants to be engaged in action, but with an inner, quiet disposition, which, as our Quaker friends say, means being neither troubled nor troublesome.

To act and to be Christian in our round of daily activities means that we hold rest and a slower pace of life to be virtues. We need to slow down. We can make commitments, but commitments which allow us to maintain a pace of peace and quietude. After all, God teaches us through the slow processes of nature — planting, waiting, nourishing, pruning, weeding, harvesting. God’s beauty is in the mountain, the redwood, the sea.

And Christ’s wisdom is revealed through parables and stories which tease and puzzle the mind. The parable of the sower is pivotal, in that it expresses how God’s time works, as well as what mankind’s role is.

Isn’t part of our challenge as Christians in these hectic times to offer a quality of life that the world cannot give? Are we not perhaps called as Christians to provide examples of balance between work and rest? To give young people models of health and happiness not so caught up in the world’s frenetic pace? Are we perhaps as churches called to do less, well?

Above all, are we not called to keep the Sabbath? To keep a day restful, holy and uncluttered, but to keep Sabbath peace in our hearts all week, so that we plant a restful rhythm of life in our families and thus witness to the healing and power of Christ even in our slowness and quietness.

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Guest columnist for this third in a series on the pace of life, the Rev. Travis Priest, teaches at Carthage College, Joliet, Wis., and is an editorial assistant for THE LIVING CHURCH.

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LETTERS

Faith

The similarities between Sally Campbell's First Article, "Faith to Faith," and the remarks by the new Bishop of Durham on page seven of the same issue [TLC, July 22] made me think. Something bothers me about the way both conceive of their faith in Christ.

Ms. Campbell thinks that the difference between the truth of the myth of Washington's cherry tree and the story of Adam and Eve is one of degree of complexity. In fact, the difference is one of kind, not degree.

The Genesis story expresses transcendent truth, while Washington's story expresses a categorial truth. More problems arise when we compare the story of Genesis to the story of Jesus. One is almost certainly without any historical basis, while the other almost certainly has a historical basis.

Bishop Jenkins would invite us to discern the transcendent truth behind [what some may regard as] the empirically false descriptions of virginal conception and physical resurrection, the "mythic" elements of the story of Jesus.

Yet we cannot divide between the empirical and the transcendent, just as we

fundamentalists do. Christ is fully and fully a human being, yet *one*, not separated nor confused. The one empirical and transcendent in the of Jesus, "neither separated nor fused," is not a datum of our experience to be analyzed, because it is of God a reality we encounter and either accept or reject.

We can only describe Christ, not lyze him, and part of the description "born of the Virgin Mary . . . he again on the third day, in accordance with the scriptures."

PIERRE WH

Temple Hills, Md.

On a less serious note, see p. 12 for identity of the Episcopal priest apparently invented the cherry story. Ed.

Groundwork

I have enjoyed your moving and dening First Articles [TLC, June 1 and 15] for many reasons. A wife of a Naval officer, I found moves never-ending. Gardens were most impossible, other than a stri sprouted avocado seeds planted at doors across the country.

Now the new career life of an Episcopal priest is a little more fixed, and



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ing for the harvest to ripen fully
great patience. Nibbling the too
peas, opening the too small corn,
; the too tiny beets, or picking the
nk raspberries are all things full of
Still one must wait.
n my husband began his ministry
Diocese of Spokane, Bishop Hub-
ent him to two missions up in the
ains. His admonition was: you
stay there for four years.
first year you can do no wrong.
lear the land and plant the seed,
all looks neat and tidy.) The sec-
ar you can do no right. (The weeds
sts appear. You don't know what
l the plants and when to water.)
third year you begin to do some
aching. (You get the hang of sepa-
the weeds from the good plants,
ou learn how best to water and
re good plants; you may even get a
adishes and some lettuce.) The
1 year the rewards appear. You
earned what you can do. The con-
sion really knows you (and the har-
s great).
efully, when we did leave that
tain spot, my husband left a well
d garden for his successor. This
in early May, we left home to do
tenens work across the state.

pare and plant the garden in the usual
fashion before leaving.

Learning later that our tenants didn't
enjoy gardening didn't seem to matter.
Some vegetables will come up among
the weeds. Sometimes we can only lay
the groundwork for a harvest, and never
know what comes of it.

ANN WOOD

Olympia, Wash.

"The Hate Passages"

Thank you for Fr. Berckman's article,
"The Hate Passages of Scripture" [TLC,
July 15]. I too used to have trouble with
those portions of the Psalms which cried
out for vengeance against the wicked. In
my limited experience in life, I had no
enemies on whom to wish retribution
and was uncomfortable with both the
words and the sentiments of those
verses.

Then, last fall, I attended a conference
on religious persecution in the Soviet
Union and other countries. That very
evening as I read Psalms 54 and 55, the
words leapt off the page, suddenly
fraught with meaning. Some months
earlier, it had been suggested to me that
in offering intercessory prayer, I pray
not just *for* the persons but *as* those
persons, putting myself in their place
and *praying their prayers*. To the extent

found it has deepened my prayers.

But in praying for those who are im-
prisoned for their faith, those falsely ac-
cused and wrongly punished, those en-
during torture of body and mind at the
hands of oppressors bent on the destruc-
tion of their souls, how could I put my-
self in their place? How could I pray
their prayers?

Suddenly the answer was before me,
as the two things came together and the
reading of the Psalms was transformed
for me. Passages I had formerly skim-
med took on meaning, and prayers I
had not been able to articulate found
expression.

The Psalms are full of the cries of
those suffering for their faith and plead-
ing for the downfall of the wicked, the
evil, the ungodly, not so much out of a
desire for vengeance, as out of hope for
deliverance. The passages are too nu-
merous to list, but some of the more
poignant ones may be found in Psalms
27, 35, 54, 55, 59, 69, 70, 71, 73, 77, 79,
83, 88, 94, 140, 142, 143.

I am grateful also for the excellent
"Report from Russia" made by Canon
Purcell [TLC, June 10], which gives a
far more realistic picture of the plight of
Christians (and Jews as well) in the So-
viet Union than the recent reports by
the delegation from the National Coun-
cil of Churches which visited the USSR
in June.

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Standing to Receive

Several times this week I have read
the article by the Rev. M. Fred Him-
merich, "Standing to Receive" [TLC,
July 22]. It is an excellent article, as are
all of the articles that you have had by
Fr. Himmerich.

This is a matter that I have thought
about a good deal over the past few
years. In 1982, when I spent ten weeks
at St. George's College in Jerusalem, I
felt that this would surely be a time
when I would get this matter resolved in
my own mind.

I had heard that we would have cele-
brations at the various holy places cele-
brated by the priests of the Roman
Catholic Church, because only they
would be allowed to celebrate at these
wonderful places of our faith. Surely, I
thought, after ten weeks I will become
more comfortable with the practice. I
didn't.

Maybe we need to be trained how to
receive in such a way. I am a rather tall
person, and invariably the person giving
me the chalice either does not allow me
to drink from the chalice, or spills on me.
I try to help, but there is not enough
room at that level for me to take a hand
to guide the chalice.

Then too, there is the matter of lines.



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ought to be getting out of the way; consequently, haste makes for accidents with the chalice.

I can't really fault Fr. Himmerich for I know that everything he says in his article is true, but I remember also one of the first things I was taught in liturgics: "The oldest is not necessarily the best."

I feel better myself kneeling when I receive, and I feel better administering communion to people who are kneeling, for I can be more careful to make certain that the elements are not wasted, and the communicants can take hold of the base of the chalice to guide it to their lips.

(The Rev.) GENE MOORE HADDOCK
St. Simon's Church
Fort Worth, Texas

• • •

I enjoyed the fine article, "Standing to Receive," by the Rev. M. Fred Himmerich. However, I was disturbed and dismayed by Fr. Himmerich's third reason for standing to receive. When he wrote, "God became man so that man might become God, as so many of the Fathers of the church have said," he seems to be talking about the deification of man.

If this is indeed what is being said, I must raise questions. While I am interested in theology and enjoy reading about it, I am not a theologian. Perhaps some of your readers could comment further on this issue, and with more authority.

(The Rev.) THOMAS D. AIKEN
St. Chad's Church
Albuquerque, N.M.

• • •

I read Fr. Himmerich's article with interest. However, I cannot think that the recovery of standing while at prayer for modern worship is anything more than antiquarian. I cannot help but feel the introduction of pews (with kneelers) into churches to be an advantage: perhaps a concession to human frailty, but an aid to devotion nonetheless.

Kneeling to pray no longer conveys sentiments of abject self-abasement or sheer penitence necessarily. It seems simply reverent, appropriate, and not without some claim to tradition itself.

Generally, people who kneel to pray still believe in the Resurrection. Many times people who kneel in the presence of the Blessed Sacrament believe themselves to be in the presence of our Lord.

With due respect to Fr. Himmerich, it is also much easier to administer the sacrament to persons kneeling at an altar rail. The suspicion is raised that pews and kneelers and communion rails might have something to do with practicality.

Finally, though, why pick out standing for prayer arbitrarily from the whole context of early liturgical experience?

attitude of the *orante*, as well? Shall we not all face east — priest and people together? (They never looked at *each other* over those free-standing altars; here there is hidden a real theological point, too.)

Standing in the early liturgies was frequently interrupted by the cry of the deacon: "*Flectamus genua*," and all kneeled in silent prayer until the *levate*. Shall we restore this?

(The Rev.) JOHN E. SCHRAMM
St. Thomas' Church
Plymouth, Ind.

Domestic Shelters

Kathleen Stolpman's article on Sojourner Truth House recounted the work of one of Milwaukee's domestic violence shelters. Sojourner Truth House is an excellent example of the hundreds of programs throughout the country that exist to serve abuse victims and their families.

These programs deserve the support of our dioceses, parishes, and Episcopal Church women. Needs include volunteer workers, donations of money and supplies, and publicity for the services they offer. Staff members are generally very willing to accept speaking engagements with churches and other groups.

(The Rev.) CHARLES E.N. HOFFACKER
Vice President, Safe Passage, Inc.
DeKalb, Ill.

A Query

The poem, "Rev. Adams" [TLC, June 24], exactly describes my feelings about "Rev." But what should we use to take the place of "Miss," "Mrs.," "Ms.," or "Mother" when none of these seem acceptable?

(The Rt. Rev.) F. C. LAWRENCE
Retired Suffragan Bishop
of Massachusetts

Brookline, Mass.
{ "M."? Ed.

Troubling Challenges

In his letter, the Rev. Frederick B. Northup tells us that he read Bishop Spong's *Into the Whirlwind* [TLC, July 15] notwithstanding Fr. Holloway's negative review of the book [TLC, Jan. 8].

His letter is written, he says, "to applaud the bishop for his willingness and courage in challenging the theological foundations of our faith." Then he leaps to the conclusion that, "like your reviewer, there will be many who will find easy reasons to dismiss that which is troubling."

It is not Fr. Holloway or those like him who are troubled. They rejoice in proclaiming the faith as enshrined in the catholic creeds.

QUINTARD JOYNER
Sewanee, Tenn.

THE LIVING CHURCH

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Work at Camp

ing people attending the youth camps sponsored this summer by Palachian People's Service Organ have spent a busy and productive.

St. Timothy's Mission, Barnesain, Ky., 21 teens and five leaders ing three local youths planted and 1,500 tomato plants; chinked abin, insulated it, and built walls cabin, the church study, and a ouse; laid a stone foundation for urch; spread gravel for the drive and constructed an outdoor worrea with logs, all in one week.

Cullowhee, N.C., 15 young people ree leaders kept the air humming y did minor home repairs. They d, replaced gutters, built an outand wheelchair ramp, and weeded is. One youth was kept busy clearidzu.

ording to India Watkins, APSO staff leader, the most significant try during the Cullowhee week place at a county nursing home. the young people built a gravel installed park benches, visited esidents, and held a gala Fourth of inner, complete with singing and rks.

Participants must have finished the grade, and be able to pay about a week to take part in the work s, as APSO has no scholarship y available. The money pays for housing, transportation, and a of the materials used. Further, acg to APSO, "an applicant must a clear understanding of his or her to take part. Commitment is a quisite; skills are not."

-6 Convenes in Nigeria

1e Anglican Communion is numeristronger in Africa than in any part of the world. No longer can it id that the Anglican Church is the ch of England, but rather the ch of England is a part of the Angliommunion." These were the words e Most Rev. Robert A.K. Runcie, bishop of Canterbury, as he delivthe sermon at the opening Euchaat the sixth meeting of the Anglican ultative Council in Lagos, Nigeria. er 90 people from 40 countries ered at the Cathedral Church of s on the evening of July 18 to par-

ticipate in the service along with members of the cathedral's congregation. Primate Timothy Olufosoye of Nigeria presided at the Eucharist. Clergy of the Diocese of Lagos and other Nigerian dioceses were included in the procession and served as chalice bearers.

Conference sessions took place about 40 miles from Lagos at the Administrative Staff College of Nigeria in Badagry. Here ACC secretary general Samuel Van Culin delivered his review address. Formerly executive for world mission at the Episcopal Church Center in New York, Canon Van Culin was appointed secretary general in 1982 following the retirement of Church of England Bishop John Howe.

The secretary general summarized the work of ACC by stating that the council "is based on the commitment and conviction that no single church is alone within the Anglican family and that each is a mutual partner with the other in the full ministry and mission of the church."

"A key word for the council is 'implementation,'" Canon Van Culin said. "It is our job to make things work in the total life of the Anglican Communion today. It is our job to assist the Anglican Communion in being a credible and reliable ecumenical partner, mission partner, and household of faith and witness."

American delegates to the sixth consultation include the Very Rev. Frederick H. Borsch, dean of the Princeton University chapel; Bishop Edmond Browning of Hawaii; and Dr. Charles Lawrence, president of the Episcopal Church's House of Deputies.

Dean Borsch is chairman of the section on dogmatic and pastoral matters. Patricia Bays of Saskatchewan in the Anglican Church of Canada is chair of the section on ecumenical relations. The Rev. Winston Ndungane of South Africa chairs the section on Christianity and the social order. Bishop Ronald O. Bowlby of England is chairman of the mission and ministry section.

Some issues seen to emerge early in the consultation were refugees; church discipline in relation to polygamy and mixed marriage; racial justice; full communion among member churches and churches of different denominations; and the role of the Partners in Mission program. Intercommunion between provinces which ordain women and those which do not will be addressed as

the meeting continues.

Dr. Philip Turner of General Theological Seminary and the Rev. Charles Cesaretti of the Episcopal Church Center staff are serving as ACC staff consultants to produce the meeting's final report. The Rev. Onell Soto of the Church Center staff; Ruth Nicastro, editor of the *Episcopal News* of the Diocese of Los Angeles; and David Sumner, editor of the Diocese of Southern Ohio's *Interchange*, are communications representatives from the U.S. Also attending is Bishop Alexander Stewart, who serves the national church as executive for administration.

(This is the first report from the Anglican Consultative Council meeting. It was prepared by the Anglican Press Cooperative.)

Church Communications Surveyed

An extensive survey of Episcopal diocesan communications has revealed wide disparities in job responsibility and range.

The 30-question survey was undertaken for the Episcopal Communicators by David Sumner, communication officer of the Diocese of Southern Ohio. Questions covered topics of publication description, budget, editor's job description, and editorial policies and practices. Of the 100 questionnaires distributed, 59 were returned.

Responses indicate that the majority of diocesan editors are part-time, although some work full-time for the diocese with responsibilities divided between their publication and other areas. Laity outnumber clergy nearly two to one, but men and women's numbers are about equal. Most have professional background or training in communications.

The highest paid full-time editor who responded makes \$34,000 per year, including a housing allowance. Others are paid by the page, hour, or issue. For most there are few, if any, perquisites or fringe benefits.

One finding Mr. Sumner feels will disturb many is the discrepancy between full- and part-time editors in terms of salary. While the full-time editors surveyed averaged \$26,770 a year, the half-time editors averaged only \$8,288, or 30 percent of the full-time salary average. Quarter-time editors did worse, with an average salary of \$3,910 per year, or 14

Although some felt constrained and/or frustrated, most editors reported they had freedom to write editorials and criticize the bishop and others. In general, however, they felt freer to criticize the national church than their own diocese and bishop.

Diocesan publications budgets range from \$3,500 to \$127,000 per year, with circulation figures of 1,600 to 40,000. The most common format is that of the tabloid, with the majority having eight pages and publishing ten times per year. Nearly a quarter are published as inserts in the *Episcopalian*.

WCC Chooses New Head

The Rev. Emilio Castro, a Methodist pastor from Uruguay, has been chosen as its new leader by the World Council of Churches. Dr. Castro, 57, headed the WCC world mission and evangelism commission for 11 years. He will take up his new position as the fourth general secretary of the worldwide ecumenical council at the beginning of next year.

In his acceptance speech to the 158-member WCC central committee, which elected him in Geneva, Switzerland, on July 12, Dr. Castro praised his predecessor, the Rev. Philip Potter, a West Indian Methodist pastor who is retiring after 12 years as general secretary.

Dr. Castro said the sources of support for the WCC came from a living "ecumenical memory," and from the communion of saints. He noted that the main achievement of the WCC's 36 years of work is that the ecumenical movement "can't be got rid of."

Regarded as a fiery evangelical preacher, an able administrator, and a scholar of merit, Emilio Castro was one of nine children born in Montevideo, Uruguay, to a Chilean father and a Spanish mother. He studied theology at Union Theological Seminary in Buenos Aires, Argentina, and later, with the aid of a WCC scholarship, did post-graduate work in Basel, Switzerland, under the guidance of Karl Barth. Presently, he is a doctoral candidate at the University of Lausanne. In 1984, he received an honorary doctorate from Westmar College in Iowa.

Fluent in six languages, he is the author of six books. In the early 1970s, Dr. Castro served as editor-at-large of the *Christian Century* magazine. Dr. Cynthia Wedel, an Episcopalian and a former president of the world ecumenical council, said, "He's a first-rate person, an excellent choice. The council needed to get away from choosing a North American and to try and represent the whole world. He has lots of experience, is well known, and highly respected."

Although Dr. Castro has been defined by some as a "liberation theologian,"

He himself has said he is "unworthy" of that term. "I am not a systematic theologian," the new WCC head said recently. "I'm not at that level of theological expertise. Many of the liberation theologians in Latin America are my personal friends. Their struggle is my struggle, and I try to make liberation — a passion for the marginal, the outcast, the periphery, in the name of Jesus Christ — a central dimension of all my preaching and writing."

Besides heading the WCC staff, the general secretary is its only full-time officer, and he may speak for the council by himself. The renewable term of office is five years.

Reactions to Amnesty Vary

The immigration and refugee aid agencies of American churches are sharply divided in their reactions to the anticipated amnesty program for millions of illegal aliens. On June 20, a plan granting amnesty to aliens who arrived in the U.S. prior to January 1, 1982, received the approval of the House of Representatives as part of a complex bill representing the most significant change in immigration law since 1952.

The Immigration and Naturalization Service is planning a two-tiered screening process in which aliens first would approach voluntary agencies, most of which are church-related, to see if they qualify for amnesty before asking final approval of the INS.

The U.S. Catholic Conference, which operates the largest network of refugee centers in the country, has expressed its willingness to cooperate in the amnesty program. "As many as 4,000" professionals may be hired to work with the expected deluge of immigrants, according to a spokesperson.

Representatives of several mainline Protestant agencies said recently that they have made no firm plans to launch a similar campaign. A strong concern is what kind of proof the INS will require of aliens to show how long they have been in the U.S. "If you've got somebody who doesn't like the applicants sitting across from him, doesn't believe their stories, instead of hanging them on that, you can hang them on the fact they don't have documents X, Y, and Z in order," said the Rev. Donald Larsen, director for policy and program of the Lutheran Immigration and Refugee Service in Chicago.

Lutheran officials are concerned also about a little publicized provision of the bill known as "summary exclusion" that would deny due process of law to illegal aliens apprehended at the nation's borders. People could be turned away without being informed of their rights to a hearing before a judge and a lawyer to defend them.

tion program with a ten-foot pole," the Rev. Carl Phil of the northern California Lutheran social services. "It happens if we believe someone qua for amnesty and we send him to the and they decide he's deportable? We be putting people in jeopardy."

Representatives of Church World vice's immigration and refugee program expressed similar caution. Roman Catholic officials indicated that if it appears to be viewing the new legislation as a way to deport aliens rather than grant them legal status, they not cooperate. "If it's too risky, just send out the word: don't get involved," said an official who coordinates legalization activities for four New Roman Catholic dioceses.

BRIEFLY...

The national Executive Council scholarship fund for Hispanic-American theological education, established November, has been thriving. The council set up the fund with \$50,000 of designated Venture in Mission funds and it now totals \$144,000. Recent gifts from the Diocese of Southern Virginia (\$50,500) and the Diocese of New York's VIM campaign (\$10,000) will greatly aid the increasing numbers of Hispanic American postulants for Holy Orders. The scholarship fund's goal is \$1 million.

The Rt. Rev. William A. Dimmick, who has served as interim president and dean of Seabury-Western Theological Seminary in Evanston, Ill., for the past year, is going to Alabama to take up the post of Assistant Bishop there. Bishop Dimmick served as Bishop of North Michigan from 1975-81, when he resigned to become Assistant Bishop of Minnesota and took up residence at John's Abbey in Collegeville, Minn. He was responsible for establishing close relations between the abbey and the Episcopal Church.

An overflow crowd jammed Grace Episcopal Cathedral high on San Francisco's Nob Hill for a service of interfaith witness and worship on the occasion of the Democratic National Convention. The service was described as a bipartisan expression of "concern for the direction of our country" by the Rev. Kathy Johnson. Ms. Johnson is assistant director of the Northern California Ecumenical Council. Other sponsors of the service included the Union of An-

Continued on page 13

Dudley Foord

Presiding Bishop of the Church

of England in South Africa

Foord was interviewed for THE CHURCH by John K. Martin, Secretary for Communications, Anglican Consultative Council. When Bishop Foord visited London recently en route to Town, it was possible to get his about some of the issues involved in his new work. Bishop Foord, who holds a Doctorate in Ministry from Fuller Theological Seminary, Pasadena, Calif., presided over considerable church growth in his last parish in Sydney, Australia.

Dudley Foord is an Australian Anglican clergyman who early this year (April 1, news article and editorial) became Presiding Bishop of the Church of the Province of Southern Africa (CESA). This church, which traces its origins to people of English allegiance who did not join the Church of the Province of Southern Africa (CPSA) when it was formed last year, is not listed on the schedule of membership of the Anglican Communion approved by the Primates and recorded in the handbook of the Anglican Consultative Council.

CESA is the smaller of the two churches. One of the major differences between them is said to be their social policy. Recently a resolution of the national Synod of the CPSA declared its attitude to be a "heresy." Critics of the church believe that it supports Pretoria's apartheid policies.

The consecration of Bishop Foord in St. Andrew's Cathedral, Sydney, by 12 bishops who are in the Anglican succession of them representing the Archbishop of Cape Town and Primate of the Anglican Communion, raises questions about the act and its implications for Anglicanism in Southern Africa and elsewhere.

Q: First of all, may I ask you about your immediate goals for your new work?
A: Yes. It will be important in the first instance to have what I call big ears and a small mouth, to take pains to assess and evaluate the current situation. I want to go in with a case full of questions or proposals, but rather to start de-

novo where the situation is and to listen to how the people understand their needs. Then together the task would be to think through and determine what priorities should be attempted.

M: On your appointment and consecration: when you emerged from St. Andrew's Cathedral, Sydney, what was your understanding of your status? Had you left the Anglican household?

F: No. My response is that I am still a loyal Anglican in the full sense of the word. I think that the difficulty probably arises through differing understandings of meaning of one church being in communion with another church. A further point arises from the history of CESA.

Its constitution lays down that its basis is adherence to the Book of Common Prayer, 1662, according to the 39 Articles of the Anglican Church. And in terms of both current belief and practice, they certainly fulfill all that. But as far as the question is concerned, in the light of those two major points, I consider myself to be a loyal Anglican still, living and functioning within the Anglican Communion.

M: Are you yourself, as Presiding Bishop of the CESA, committed to reapproachment with the CPSA?

F: I think your question is important and one would need to just explore what is meant by reapproachment. If I am, in the first instance, to understand it as a term meaning establishing warm and friendly and harmonious relationships, then certainly I would want to do that.

I take the view that it is important to have good relations with all people. I can only think that the word of the New Testament about the need to be at peace with all men is crucial. I would want to establish close relationships with CPSA. Any sense of antipathy or hostility is anathema to me and will not help the advance of the kingdom of God.

M: You talk about friendly relations: are you expressing it this way because at this point you want to keep your mind

open as to how future relations might work out in detail?

F: Yes, indeed. For example, some would immediately say that the union of the two churches is crucial. I would want to listen very much to both sides of the question: how CPSA sees the situation; then CESA.

M: What is your understanding of the roots of the division of people of Anglican allegiance in Southern Africa? How, for example, is it different from the situation in North America, where there clearly have been groups who have broken away from the Episcopal Church?

F: Thank you for that question. There are some who in a simplistic way suggest there are parallels, but when you are acquainted with the long history, there is no parallel at all. I do want to emphasize that I have not arrived in Southern Africa as yet and still have a lot to learn.

But what little I do know, having sought both to read a number of documents, written both by the CPSA and CESA, and in talking to people from both groups, it seems to go back to the time when the first bishop, Bishop Gray, was appointed in 1847.

He came from England and was an ardent Tractarian who was very anxious that he should be leading a church that adhered punctiliously to the way he saw things. He sought with great energy and drive to begin to order the life of the CESA according to his understanding.

It would seem that within a short period of time he had brought in a number of ministers from England who thought, believed, and practiced what he practiced. Of the ministers and the chaplains who were there prior to his arrival, some fell in with him, and some felt quite unable to go along with his understanding.

These divisions, going back some 150 years, continued. It seems that there were further developments in the 1870s, when the Church of the Province then took that name and formulated its own constitution with what is called "the Third Proviso," which enables it to determine its own doctrine and practices. It is

court ruling, and the court ruled that the CPSA had cut itself off root and branch from the Church of England.

M. Would you say that there was wrong on both sides, not just one?

F. Indeed. I would not want at all to attribute error to one side, and I would want to apologize if my previous comments were to be interpreted in that light. I think that there have been faults on both sides and that it is important for the two to recognize that. For that reason, I think both groups need, if I can speak in these terms, to humble themselves before God and to seek God's will for their future.

M. At the beginning of the consecration service, Archbishop Robinson read a special statement. How do you see the implications of this statement for your future role and for the situation of your church?

F. If I understand its simple intention, it was, to use his words, to be a sign that both churches were willing to, with all humility, examine where they are and carefully discuss together what their future relationship should be. Now I think that is a very healthy thing, and I would believe that to be a fundamental premise on which we should at all times be wanting to conduct our lives and give leadership. I take it that he was seeking to indicate that this could herald a new day in terms of relationships.

M. Pursuing your consecration and what it means, one of the strongest reactions to it has been the assertion by some that your church is soft on apartheid; for example, it has allowed its Presiding Bishop to attend official functions as the Anglican presence there, making the church appear to be in complicity with a system which is unacceptable to Christian consciences. Have you any comments on these points?

F. They are very important issues that you raise. In a sense I am not in receipt of sufficient information to do justice to your questions and that I regret. And I have not yet arrived in the country. I will, of course, need to take a good deal of time to gather information and indeed to find out what has been the history of the Church of England's response to the social scene in South Africa.

I have in my papers statements made by the CESA which to me have been very plain in that they deplore forms of racism and social evil, and they have come out into the open and made those statements. Now as to whether they have consistently made them, I do not have sufficient information.

I really want to learn what is their understanding of these matters, and I would want to sit down and think through these matters with them and come to a common mind so that we can be Christian people who act in God's world using a Christian mind and taking

M. What do you mean by a Christian mind?

F. Well, it seems to me, without appearing to be overly simplistic, that a person either thinks with a secular mind or with a Christian mind. By Christian mind I mean a person who has a world view that arises from the fact that God is sovereign and that he is ordering all things according to his perfect will, that God is the Savior, having come and provided salvation for all men, for those who will be willing to humble themselves and to accept it freely and to live by it. And to understand with clarity the teaching of Christ and then to live by it.

M. I want to pursue this because I thought I heard you give the impression during an Australian radio interview that the church could go about the business of proclaiming the Gospel while remaining neutral over certain social questions. I wonder whether you could explain a little more about what you meant?

F. What I said was considerably edited. I certainly have never used the word neutral. I certainly take the view that at all

communicating the Christian faith to the secular mind. Secondly, he is also committed to living according to the Christian faith and in a Christian way, and when it seems there are occasions of obvious evil, then he needs to think through carefully and to act and speak in a way that is consistent.

I think these are the undergirding principles that are made to govern thought and his action and his speech. It seems to me that a Christian is who per se cannot take a neutral stance.

M. Coming to London, you have met Archbishop of Canterbury and made contact with the staff of the Anglican Consultative Council, as well as, no doubt, many others. How do you feel about welcome and the contacts made?

F. Wherever I have been, the welcome has been very warm and genuine and encouraging. That gives me great heart and I am grateful for all my brothers and sisters in Christ who have been so encouraging and so supportive. And I sincerely thank you and ask for their continued prayers.

The Food Pantry

By TERRY LORBIECKI

The food pantry is open, and the first person walks in. Oh, my! It's someone I know. She tells her story. Her husband has left her. She has two little children to feed. The money has run out. How will she manage?

I nod. Of course, of course, I understand. Can she use some fruit juice for the children, some peanut butter? I am tempted to put some money in the bag, but I can't do that for her (can I?) unless I do it for everyone else.

So many come . . . so many with small children who look over the table at the name-checking and the ceremony of the bringing out of bags and boxes. Some teens come in with their parents to help choose the food. They aren't embarrassed — they've done it before. They come along to make certain the food they get is what they like to eat.

"Hey! Here's some corn! We haven't had that in a long time!"

"Any jam?"

"No, it's gone. Some gelatin perhaps? Something sweet is good occasionally."

Overlook the alcohol breath. Overlook the cigarettes. Some volunteers think,

"If they can afford to buy cigars why do they need to ask for food?" They get that. It isn't our business. Our business is hunger.

Some people, accustomed to being eating, get picky. The volunteers are nice about that, but it irks them to

The temptation we have is to be more to some people, but there are rules. Sometimes the rules are bent for the generous, but sometimes there is more. Fruit goes fast. Coffee? That isn't any unless some coffee fiend (killing the desire) takes pity and donates some.

The kids turn up their noses at milk. The mother says, "You'll drink

The volunteer tells of the time the family drank dry milk and how a certain way of mixing it makes it "just like milk." (Nothing tastes like real milk except real milk.)

There is conversation about how, a little ground beef, a nice casserole could be made from the food in the freezer but we know full well it will be a mediocre casserole.

One gets through this experience. Some do the work better than others, feeling good that any food is available. Part of me feels that way too, but I thought of that room with its odor of bread, the waiting people, the child laughing — it does something to heart and soul. It is humbling.

Terry Lorbiecki lives in Germantown, Wis.

Commitment to Commitments

A personal letter discussing a widespread problem

dear daughter,

st off, I state fully and gladly that love you very much as a person. I ee, though, with your proposals ur future, and I disagree totally. go on loving you. Indeed, the reasend this letter to you is that I ou.

o not think that you will have a r relationship with this new man. ave already, in two marriages, had out too many double-talks — prens, secrecies, misrepresentations. riages are not made in heaven; re built right here on earth, by two e committed to their own specific age. The commitment is not to the l," not to the "principle" of permaunion, but to one's own specific nitment. Christian marriage ins three commitments, as I underit: to one's partner, to God, and to mmitments themselves. This is to hat Christian marriage includes, as if its fundamental factors, a coment to commitment.

e earned the right to talk about this uch pain. I know from personal exance that problems have a way of ing in and doing damage even e the marriage partners are not e of it. And when destructive els enter a marriage, one or both of artners can react very badly. I am g the husbands who reacted badly. eak for myself, and I think I speak ur mother, when I say that she and d in a great hell for a couple of i. Strong egos, when sick, act out destructiveness.

I know that your mother and I both strong egos. Thus, we affirm and e bad things, destructive things, as

effectively as we affirm and create positive things. The simple fact is that your mother and I were being destroyed by each other. Your mother behaved badly. So did I.

It makes no difference really who was "the worst." We were destroying each other and destroying our marriage. With vengeance and with relish, we were each cursing the other to death. I know, and she knows, what it is like to live in a shattered marriage that finally might be strangled to death or might eventually be healed.

After marriage partners hurt each other badly enough, they have an inventory of "reasons" for dissolving their marriage. After enough damage has been done, each partner pockets two or three good excuses for the final axing. Each walks away from the homicide claiming, "My friends, my peers, those who know me best, are on my side."

Believe me, it is not that way. Your friends are on your side only in the sense that they will stick with you because they love you. But in their hearts, they grieve and weep.

Within my own pastoral experience, from the time I served on a bishop's marriage court, through the changes which followed World War II, and into the latest actions of General Convention, I have watched the Episcopal Church change from harsh legality with punitive behavior, to pastoral concern and care, and finally to aiding and abetting the evil of divorce.

Yes, there are, indeed, marriages which ought to be dissolved. But they are few and very far between. Mankind has concealed its self-centeredness by describing pouts and tears as "psychologically destructive." The word sin has been ploughed under.

Your mother and I do not understand how it is possible for you to make your proposed shift in marriage status and at the same time maintain a standard of leadership within the church. Nor do we understand how it is possible to plan a marriage change while standing within an already-existing marriage, and then also think you are exercising good judgment.

and your priest-friend to whom you want to be married that he will accept your proposed plans and will in effect annul your former marriages, and will actually support your friend's efforts to get another parish within the diocese, then in my mind the bishop is a part of the church's present sickness. If all that is factual, he is as badly mistaken as you two are in your dream of a long and happy marriage.

You will not have a long and happy marriage. The church will not make it easy for you to act as if you have a brand new start. It won't be that way at all. It'll be the quiet knife, sliding into your self esteem. Or worse, the open cruelty of weak people who want to hurt you.

You and your friend are letting your tears convince you that you have a right to each other. You are shutting your eyes to the fact that the church is bigger than you, bigger than any bishop, and will not, in the long run, be your strong support. Not for naught is the church building likened to a ship. The church seeks a level course, and the church will one day move back toward more sanity about marriage and divorce.

This sounds like a sermon, I know. And perhaps it is. I have no right to speak to you as a father, for as a father I have sometimes been a failure to all of my children. But I want to express to you my deepest father-feelings, and I must find a way that you will accept in your time of decision making. Perhaps only a sermon can do that.

My failure as a father did not stay within those confines, for I failed as a husband too. But I found that I could do something about that failure. I still had a chance to change, to restructure my marriage — to make it worthwhile and rich again.

And I did. Or, I should say, your mother and I did. And the truly solid base upon which we could stand to rebuild our marriage was, and is, our commitment to the commitments we had made.

Marriages can be rebuilt. They can become rich and fulfilling again.

Your proposals, your plans, will, I think, lead you only to despair. One day you will consent to the facts — that you gave up your chance to build a satisfying life. But I will never, ever, even hint that I told you so. I will simply do whatever I can to be your strength.

This letter is probably my only chance, certainly my last chance, to be heard by you. Having no right, but having great need to speak and share my thoughts, I have simply gone ahead and written away. I shall always love you very much, and my love will help me to accept the reality of the future. With this assurance to you, I close with my usual words,

With love, Dad.

This article is an edited version of an original letter sent by an Episcopal priest to his daughter as she contemplates a new marriage. We are grateful to have the opportunity to share with our readers his moving expression of love and concern about a topic at the center of our

Problems and Solutions

We recently heard a wise priest, the Rev. Nathan Baxter, vice president and chaplain of St. Paul's College, Lawrenceville, Va., say that in preparing for the future, we should emphasize to one another the problems to be faced, rather than projected solutions for these problems. The explanation of a problem invites involvement and participation; it challenges our attention and stimulates our desire to solve it.

On the other hand, the presentation of a preconceived solution may arouse resistance and defensiveness. In the face of a neatly packaged solution, we often tend to reject what other people are imposing on us. This, we believe, is a very helpful insight, with many applications.

We think this may confirm our policy in these pages of calling attention to many problems in the church (such as the frequent oversupply of priestly ministry and the frequent undersupply of all other forms of ministry), without succumbing to the temptation of endlessly reiterating our own favorite solutions to such problems. Yet we do believe that solutions do exist — in some cases solutions which will require many years, and in some cases solutions which are much closer at hand. On the other hand, simply closing our eyes to problems may sow seeds of disaster for the future.

The New Sectarianism

Our guest editorial this week is by the Rev. William H. Baar, rector of Emmanuel Church, La Grange, Ill.

One of the occupants of the White House a few years back instituted "parlor services" on Sunday mornings. Instead of going out to a real church, he invited prominent preachers to come to him to conduct services for the President, the staff, and invited guests. The clergy were, of course, flattered almost beyond endurance to be asked; but they must have been painfully aware that they were there as invited guests in someone else's home. (Rulers have attempted to control religion in ways like this for centuries.)

In our day, many people (not so much the rulers) are setting up their own services, not to control religion in general, but to be sure that they get the kind of religion they want. I hear that in the Roman Catholic Church especially, little elite groups in parishes hire their own priests and tell them the kind of service they want (sometimes using the parish church, if available, but more often than not other members' homes).

These groups are usually composed of well educated people. They are often more interested in religion than the average church member. They want some special feeling of love and fellowship in worship that they find lacking in the regular parish Mass. They are a somewhat select group, and herein lies the fatal flaw. Somehow they cannot feel closeness with the regular members of the parish. They cannot bring themselves to

worship with people the way they really are.

In every parish there are all kinds of people. There are differences of opinion, rivalries, resentments — in fact all the many emotions and reactions, good and bad, to be found among groups of people everywhere. The church's way is to deal with this, to live with it, to attempt to overcome estrangement or indifference, realizing that we are all sinners trying in the best way we know to live our Christian lives.

Not so with the new separatist groups. They seek out the company of those who agree with them. They want like-minded people. They tend to be of the same age group. Often they are of a similar economic level. They want a priest who thinks the way they do. Religion, priesthood, and sacrament become domesticated as people confuse pleasant feelings with worship, emotional experience with love.

Of course, these elitists end up thinking that they are a cut above regular churchgoers, and they probably are in many ways. We ordinary clods who make up most of the regular services, who struggle along with our own and others' imperfections, are looked upon as unimaginative, impossibly middle class.

Sectarianism has in the past done a great deal of harm to the cause of Christ and has severely damaged many an individual soul. This new sectarianism in the guise of more earnest religion is doing incalculable damage to true religion now. It too easily becomes

POET'S PROPER

Psalm 67

Long Meter

1. May God be merciful to us,
Bless us, shine on us from above;
Let all earth's people know your ways,
All nations know your saving love.
2. Let all the nations praise you, Lord,
Let them praise you, be glad, and sing;
You judge with equity all lands
And rule the nations as their king.
3. Let all the nations praise you, Lord,
Praise you that earth yield due increase;
Then God, our God, will bless our land
And nations worship him in peace.

C.L. Webber

Year A — Proper 15

Year C — Easter 6

For the Mission of the Church, 11

sharp contrast to this, the church that Christ ded is for everybody, and we deal with everybody. etimes we feel quite congenial, and at other times re uncomfortable with each other. But we do not ach other off, nor do we go off by ourselves. Such e are, we are the Body of Christ, and we will not the Body. We will live together in penitence and ;, in forgiveness and faith, not under the lordship ie group, but of Christ. Whatever else, we are rmined to live in the real world, the world for h Christ died.

haps this is the key. When people pull off into parlor services with agreeable, personally selected

favor of spiritual experiences with fellow schismatics, because they want what they want and will not risk discovering that there is a higher law than their feelings and that our religion has to stand above us sometimes with demands that are personally hard to meet. And the greatest demand is that we love one another — everyone — and that is the demand that sectarianism cannot face.

Of course these little groupings do not last. Like teenage love affairs or summer romances, they break up frequently and for the same reason, they lack depth, and were entered into with only a slight pretense of permanency.

BOOKS

Cherry Tree Story

BOOK-PEDDLING PARSON: An account of the Life and Works of Mason Weems (Patriot, Pitchman, Auctioneer and Purveyor of Morality to the entry of the early United States of America). By Lewis Leary. Algonquin Press. Pp. xii and 158. \$15.95.

The subtitle sums up the nature of short and entertaining introduction of a sometime rector of St. Margaret's Church, Westminster Parish, Maryland, from 1791 until his death at 65 in 1803. The author's ink and the dusty parchment of an itinerant salesman's countenances the colors of his parachute. Weems (pronounced "Wems") is best known for his hagiographical biography of George Washington, which included a chapter on a certain destructive hatchet.

Leary paints a vivid portrait of a rival, tireless, not always veracious, altogether colorful character who travelled from Maryland to Georgia, writing edifying books to farmers and plantation owners and vigorously proving his own 25 cent paperbacks on the dangers of drink, gambling, and adultery and on the excellence of matrimony. Happily, the author supplies many examples of Parson Weems's colorful, high-flying prose, and moralized poetry. A delight.

(The Rev.) DAVID R. KING
St. John's Church
Elizabeth, N.J.

Preparation for General Convention

THE NICENE CREED: Our Common Faith. By Emilianos Timiadis. Fortress Press. 128. \$6.95 paper.

Ecumenical relations have existed for a long time between Anglicans and Eastern Orthodox, a fact sometimes overlooked in these days of accelerating ecumenical achievement. The period since 1944, when our General Convention established a Russo-Greek committee to

seek more information about the Orthodox churches, has seen an intensity in our relationships, which has meant, for many Anglicans, an opportunity to learn more about classic Orthodox theology, spirituality, and liturgical life.

Metropolitan Timiadis's volume is a helpful addition in the field of theology; it is a useful Orthodox exposition of the Nicene Creed. We are familiar with the Nicene Creed in its Western form, but most Episcopalians are ignorant of the actual creed as it was worded in the councils.

At the General Convention in 1985, the question of the *filioque* in the creed (that is, the words "and the Son") will certainly be discussed, as the Lambeth Conference has asked for Anglican provinces and independent churches to state their mind on this question of whether we ought to retain the *filioque*. This is a question of great importance for the Orthodox and also of importance to us.

This book, which offers in an attractive and readable manner the Orthodox position, is particularly useful as we prepare for our own convention. It offers an invitation to Westerners to learn more about Orthodoxy and affords a glimpse into the richness of their theological life.

(The Rev. Canon) JOLIN H. BACHUS
Everett, Wash.

The Bible for Non-Specialists

THE TRANSFORMING POWER OF THE BIBLE. By Wayne Bradley Robinson. Pilgrim. Pp. vii and 227. \$9.95 paper.

Increasing concern among both biblical scholars and those who would profit from their labors centers upon the appropriation of the historical and literary treatment of scripture now common within academic circles by those outside. Walter Wink's name is most commonly mentioned as one of the leaders in this new movement to bridge the gap, and Robinson counts Wink as one of his own mentors.

The author presents a method of group Bible study that draws upon his experi-

ence as pastor and seminary teacher, as well as upon his doctoral work in New Testament studies.

The difficulty I have with many attempts at this sort of thing is how they handle the jump from then to now, which too often minimizes differences between cultures and makes a single English translation the basis for access to the biblical world. Robinson appears to me to avoid this sort of simplistic approach, and his work can be used with profit by many. His book will be for many a way of reappropriating scripture as the primary Christian literature, and that recovery is worth a very great deal.

JAMES DUNKLEY
Director of Libraries
Episcopal Divinity School
and Weston School of Theology
Cambridge, Mass.

Readable Explication

SIGNS AND WONDERS: A Commentary on the Book of Daniel. By Robert A. Anderson. Eerdmans. Pp. 158. \$5.95 paper.

This commentary provides a readable explication of the Book of Daniel that requires little previous acquaintance with biblical scholarship. Anderson takes the position, generally accepted by modern critical scholars, that the final form of the Book of Daniel is a response to the second century B.C. persecution of the Jews by the Seleucid ruler Antiochus IV, although he also believes that portions of the book had an earlier independent existence.

The author does a particularly good job in showing how the different elements which make up Daniel now exist as a unified whole. Less successful is his redefinition of the term "historicity" as applied to Daniel, a redefinition which, I think, muddies the distinction between story and history and which sometimes leads Anderson to discuss imaginative elements in the stories as if he were discussing a non-fictional event.

(The Rev.) RICHARD W. CORNEE
General Theological Seminary
New York, N.Y.

Continued from page 7

can Hebrew Congregations (Northern California council); the Archdiocese of San Francisco; and the Episcopal Diocese of California. The more than 3,000 participants lit candles and marched to the convention at the Moscone Center after the two-hour service.

Complaints that they lack access to the Reagan White House have been heard more frequently lately from mainline Protestant churches, who note that while fundamentalist groups appear to enjoy "open door" access, and President Reagan met recently with a group of Roman Catholic bishops on a broad range of issues, their requests for a meeting with White House officials usually are ignored. "We've tried and tried, but haven't gotten any ear at the White House," said Faith Evans of the Washington office of the United Church of Christ. Recently, representatives of 16 national Protestant and Jewish agencies requested a meeting with White House chief of staff James A. Baker to discuss proposed changes in U.S. population control aid, which would cut off funding to any programs abroad which offer abortion as an instrument of population control. They received no answer to their appeal.

A recent Vatican ruling requiring Roman Catholic priests to drink the wine during Mass has caused a stir among those who work with clerics suffering from alcoholism. "Sobriety is the big thing, and sometimes just the taste will get them drinking again," said Fr. Daniel Flaherty, who directed an archdiocesan program in Denver that worked with alcoholic priests. Fr. Flaherty noted that treatment centers run by religious orders usually provide unfermented grape juice for Communion. From 1974 until last fall, a special permission was given in the U.S. and some European countries which allowed recovering alcoholic priests to use grape juice or simply not drink from the chalice, but the Vatican has ruled that no new permissions would be allowed in the future. A study done years ago of alcoholic priests found that more than 80 percent of relapses were triggered by the careless use of sacramental wine.

The British Methodist Church has named a top-level committee to investigate Freemasonry. Observers believe the outcome could have implications for all the mainstream churches in the country. The Methodist investigation has been ordered at a time when there is

ular and religious circles about the alleged "Masonic menace." A number of civic bodies are planning inquiries into the influence the clandestine society is said to have in government circles. Freemasonry in England is a tightly knit all-male society of about 750,000 oath-bound members. The attitude of churches towards their members joining the society is mixed. The Greek Orthodox, Lutheran, Salvation Army, and Presbyterian communities believe it to be incompatible with Christian faith. The Church of England long was a stronghold of Freemasonry and past Archbishops of Canterbury have held office. It is thought today that fewer bishops and churchmen owe allegiance to the society than in the past.

CONVENTIONS

The delegates to a special convention held by the new Diocese of West Tennessee in May voted overwhelmingly to hold a capital funds campaign to be launched next January at the diocese's third annual convention.

Shortly after the Rt. Rev. Alex D. Dickson was consecrated the first Bishop of West Tennessee last year, he and his council began what they called a "two-way listening process" to discover the diocese's needs. Each of the 34 parishes and missions was visited, first by the bishop and then by council members, who held an extended and informal dialogue with members of the diocese.

After the opening service in St. Mary's Cathedral, Memphis, the convention delegates viewed an audiovisual production, "The Next Step," which informed them of the great potential existing for service in the diocese.

After discussion and a question-and-answer period, the conferees gathered in small groups and set the following priorities: renovating the Diocesan House, a large Victorian building adjacent to the cathedral; adding to the West Tennessee mission fund; enlarging St. Columba's Episcopal conference center; relocating Emmanuel Church, a century-old black congregation in Memphis; adding to the diocese's revolving fund; and developing missions in the rapidly expanding East Shelby County area.

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CLASSIFIED

BOOKS

ANGLICAN THEOLOGICAL BOOKS — Early, out-of-print — bought and sold. Send \$ catalog. The Anglican Bibliopole, R.D.3, Box Saratoga Springs, N.Y. 12866. (518) 587-7470.

LIBRARY OF ANGLO-CATHOLIC THEOL — Andrew's Sermons, five volumes; Beveri Works, 12 volumes; Wilson's Works, seven vol; Thorndike's Works, six volumes; Bramhall's W five volumes; Cosin's Works, five volumes. 1 editions. \$325.00 (includes postage). P.O. Bo Delafield, Wis. 53018.

POSITIONS OFFERED

CURATE wanted, full-time position. Anglo-Cat parish, lively and growing; share in full sacer ministry with rector. E.C.M. principles. Salary, ing and all benefits. For parish profile and jo scription write to: Fr. Robert D.A. Creech, Trinity Church, W. 1832 Dean Ave., Spokane, V 99201.

ASSOCIATE for parish in southwest Florida. titive in Christian education and youth ministry. eral parish responsibilities. Maturity, experi commitment desired. Renewal experience hel Good salary and benefits. Reply Box J-586*.

3/4-TIME youth staff person, Appalachian Peo Service Organization, to work with national, pr cial and diocesan youth programs, sun workcamps, disaster relief efforts, hunger force, educational conferences, and leadership t ing. Applicant should have a car, be availabl extensive travel, and be willing to relocate to B sburg, Va. Send resumes to: The Rev. Al Minor Melrose Place, Knoxville, Tenn. 37916 before gust 28. Interviews will be held Sept. 4 and Charleston, W.Va.

CURACY in large suburban New York parish. S pastoral, liturgical, teaching ministry with re Responsibility for Christian education program budget. Write with resume to the Rev. Ed Johnston, Christ's Church, Rye, N.Y. 10580.

POSITIONS WANTED

WEARY of "success," experienced priest, rect growing, active parish would be happy to serve Lord as circuit rider for two or three small chur Prefer east coast, but open to suggestion. Reply H-587*.

PRIEST, 21 years experience, dynamic, ma seeks challenging parish needing caring, loving tor with skills in preaching, teaching, spiritual ership, home and hospital visiting. Resume and erences on request. Reply Box A-588.*

PROPER

NEW ENGLISH BIBLE Sunday lectionary collects, Psalms, and prefaces. Beautifully pri Free samples. The Propers, 555 Palisade Ave., sey City, N.J. 07307. (201) 963-8819.

*In care of The Living Church, 407 Michigan St., Milwaukee, Wis. 53202.

PEOPLE and places

Appointments

Rev. Thomas I. Anderson is rector of St. Andrew's Church, Richfield Springs, N.Y. Add: 61 W. St., Richfield Springs 13439.

Rev. Dennis A. Blausler is rector of the Church Redeemer, Hermitage, Pa. Add: 5130 E. State ermitage 16148.

Rev. Earl Brill is chaplain at Duke University, Box 4844, Duke Station, Durham, N.C. 27706.

Rev. Jogues Epple will become rector of Calvary Church, Hyannis, Neb., and vicar of St. Joseph's Church, Mullen, on August 28. Add: Box 89, Mullen, Neb. 69350.

Rev. Leonard Evans is rector of Trinity Church, El Dorado, Kan. Add: 524 W. Fourth St., El Dorado 67042.

Rev. Leigh H. Halliwell is on the staff of All Saints Church, Thomasville, Ga.

Rev. G. Lee Martin is rector of the Church of the Holy Trinity, Independence, Kan., and vicar of the Church of the Ascension, Neodesha. Add: 400 E. 1st St., Independence 67301.

Rev. Charles M. Miller will become rector of St. Andrew's Memorial Church, Main and Spring Sts., Brookfield, Mass. 01535 on September 1.

Rev. Thomas E. Punzo is rector of the Church of the Holy Trinity, Independence, Kan.

Fourth St., Junction City 66441.

The Rev. Joseph D. Way is rector of St. Alban's Church, Augusta, Ga.

The Rev. James H. Winborn is rector of Christ Church, Richmond, Ky. Add: Box 389, Richmond 40475.

Ordinations

Priests

Lexington—Frederick M. Wright, assistant, St. Mary's Church, 3900 Roland Ave., Baltimore, Md. 21211.

Oklahoma—William D. Holly, curate, St. Dunstan's Church, 5635 E. 71st St., Tulsa, Okla. 74136.

Deacons

Kansas—Richard Alden Wagner, curate, Trinity Church, Wheaton, Ill.

Northwestern Pennsylvania—William B. Hobbs, campus ministry from the Church of the Ascension, 36 Chautauqua Pl., Bradford, Pa. 16701.

San Diego—George Thomson Hemingway; add: 5025 Georgetown Ave., San Diego 92110.

Renunciation of Ministry

Lexington—Wayne Allen Ray, priest, formerly rector of Christ Church, Richmond, Ky., June 26.

Depositions

Lexington—Martin Henry Lucas, priest, on July 10.

The Rt. Rev. William A. Dimmick, who has been interim dean and president at Seabury-Western Theological Seminary, is now Assistant Bishop of Alabama. Office address: c/o Diocese of Alabama, 521 N. 20th St., Birmingham, Ala. 35203.

The Rev. John M. Holt has had a change of residence in Rosemont, Pa., to 1111 County Line Rd., Rosemont 19010.

The Rev. Gary Noteboom, priest of the Diocese of Western Louisiana, may be addressed at 8663 Ridgemont Dr., Pineville, La. 71360.

Retirements

The Rev. Richard E. Thrumston, rector of Calvary Church, Hyannis, Neb., and vicar of St. Joseph's Church, Mullen, has retired. Add: 503 32nd St., Evans, Colo. 80620.

Deaths

The Rev. Stanley Sherman Tarrant, retired priest of the Diocese of Milwaukee, died at his home in Columbus, Wis., on July 9 at the age of 90.

Fr. Tarrant was the director of St. James' Parish School in Milwaukee from 1937 to 1942. He then became rector of St. Mark's Church, Beaver Dam, Wis., and vicar of St. Paul's Church, Columbus, Wis., wife, the former Marguerite B. Clark, died in 1980. He is survived by a son, William Tarrant, of Chicago, and three grandchildren.

SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

SITKA, ALASKA

ST. PETER'S BY-THE-SEA 611 N. Lincoln St.
The Rev. Robert A. Clapp, r; the Rev. Everitt Calhoun, sacramentalist. The historic church of Alaska's first Bishop
Sun Eu 8 & 10; Daily MP 9, EP 5:15. Thurs Eu & study 7:30

SAN DIEGO, CALIF. (Pacific Beach Area)

ST. ANDREW'S-BY-THE-SEA 1050 Thomas Ave., 92109
The Rev. Robert D. Kelsey, r
Sun Eu 7:30 & 10; Wed Eu 10 & 7

SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara
The Rev. Joseph Bacigalupo, locum tenens; the Rev. Maurice Campbell, the Rev. Frederic W. Meagher, Dr. Brian Hall
Sun HC 8 & 10; Wed HC & Healing 10.

SAN JOSE, CALIF.

TRINITY St. John Street at Second on St. James Sq.
Founded 1861 — Erected 1863 (408) 293-7953
The Rev. David A. Cooling, r
Sun H Eu 8, 10:30. Wkdy H Eu 12:10 Mon-Wed-Fri

DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.
Donald Nelson Warner, r
Sun Masses 7:30 & 10:15; Tues 5:30; Wed 8:30; Thurs 6:30

CLINTON, CONN.

HOLY ADVENT 83 E. Main St.
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)
The Rev. F. Newton Howden, r
Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

WASHINGTON, D.C.

ST. GEORGE'S 2nd & U Sts., N.W.
The Rev. Richard Cornish Martin, r
Sun Masses 7:30, 9, 11. Daily Mon, Wed, Fri. 12 noon; Tues Thurs 7

ST. PAUL'S 2430 K St., N.W.

The Rev. Canon James R. Daughtry, r
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8. Masses Daily 7 also Tues & Sat 9:30; Wed 6:15; Thurs 12 noon HS; HD 1. noon & 6:15; MP 6:45, EP 6; C Sat 5-6

CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St, 3271
Serving the Disney World Area — North
The Rev. Frederick E. Mann, r
Sun H Eu 8 & 10:15; Wed H Eu 9:30; Thurs H Eu 6:45

COCONUT GROVE, MIAMI, FLA.

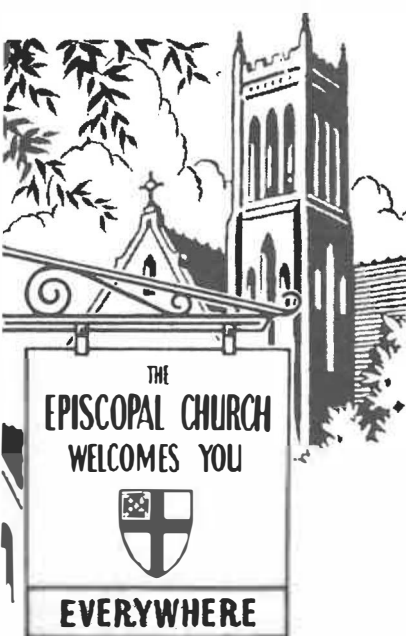
ST. STEPHEN'S 2750 McFarlane Road
Sun MP & HC 8, HC 10 & 5; Daily 7:15

GULF BREEZE, FLA.

ST. FRANCIS OF ASSISI St. Francis D
(Across the sound from Pensacola)
The Rev. Robert L. Williams, Jr., r
Sun HC 8 & 10:30; Wed 9:30 & 6:30

SARASOTA, FLA.

REDEEMER Downtown, Gulfstream and Ringling
Sun Eu 7:30, 9, 11; Daily Offices 8:30 & 5:15; Daily Eu 11 also 7:30 Wed & 5:30 Thurs; HU 10 Fri; Penance 5:30 Sat



— Light face type denotes AM, black face PM; address; anno, announced; A-C, Anticipation; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; E, Episcopal Young Churchmen; ex, except; 1S, 1st day; hol, holiday, HC, Holy Communion; HD, Holy Hour; HH, Holy Hour; HS, Healing Service; HU, Holy Union; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

SUMMER CHURCH SERVICES

(Continued from previous page)

WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington
485 W. Forest Hill Blvd. 33411
The Rev. John F. Mangrum, D.H.L., S.T.D.
Sun HC 8 & 9:30, MP & HC 11; Tues, Wed & Thurs 8

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

STONE MOUNTAIN, GA.

ST. MICHAEL AND ALL ANGELS 8780 S. Memorial Dr.
The Rev. H. Hunt Comer, r; the Rev. Larry McMahan, ass't
Sun H Eu 8, 10, 7; Tues 7; Wed 9

BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave. (60010)
The Rev. W.D. McLean, III; the Rev. John L. McCausland;
the Rev. Vincent P. Fish
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri;
6:15 Tues & Thurs; 7:45 Sat. Daily EP 5

SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence
The Very Rev. Richard A. Pugliese Near the Capitol
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15
Mon, Tues, Thurs, Fri. 5:15 Wed

BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806
The Rev. Clarence C. Pope, Jr., r; the Rev. Donald L. Pul-
liam
Sun H Eu 8:30, 10:30, 5:30. MP 8:40 ex Sun 8; EP 5. Mon H
Eu 9, Tues 9 & 7, Wed 9, Thurs 7, Fri 9, Sat 9. C Sat 4:15

NEW ORLEANS, LA.

ST. ANNA'S 1313 Esplanade Ave.
nearest Vieux Carre & Downtown
Sun Masses 8, 10:30

ANNUNCIATION 4505 S. Claiborne Ave.
The Rev. Mark C. Gasquet, D. Min., r
Sun 8 & 10:30 H Eu. Wed 10 H Eu & Healing

SILVER SPRING, MD.

TRANSFIGURATION 13925 New Hampshire Ave.
The Rev. Richard G.P. Kukowski, r
Sun 8 H Eu, 10:15 H Eu (with MP 2S & 4S); Daily MP 9

BOSTON, MASS.

CHURCH OF THE ADVENT 30 Brimmer St.
Richard Holloway, r
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

ALL SAINTS 209 Ashmont St., Ashmont, Dorchester
At Ashmont Station on the Red Line (436-6370; 825-8456)
The Rev. J.F. Titus Oates, r; the Rev. Ronald E. Harrison, c
Sun 7:30 Low Mass, 10 Solemn Mass. Daily Mass 7

THE MISSION CHURCH
OF ST. JOHN THE EVANGELIST Beacon Hill
35 Bowdoin St., near Mass. General Hospital
The Rev. Emmett Jarrett, v
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP
7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-
10:30, Fri 6-7

CAPE ANN, MASS.

ST. JOHN'S 48 Middle St., Gloucester
Sun 8 & 10

ST. MARY'S 24 Broadway, Rockport
Sun 8 & 10

MARTHA'S VINEYARD, MASS.

ST. ANDREW'S Summer & Winter Sts., Edgartown
The Rev. John A. Greeley, r
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service
3:15. Wed H Eu 11:30

OAK BLUFFS, MASS.

TRINITY on Martha's Vineyard Island—across from boat
wharf
The Rev. Donald R. Goodness, priest-in-charge
Sun H Eu 9 (Sung). Other days as anno

MINNEAPOLIS, MINN.

THE CHURCH OF GETHEMANE 905-4th Ave., So.
The Rev. Thomas L. Monnat, r
Sun H Eu 8 (low) & 10 (sung), HS 4S 4. Wkdy: MP 8:45, EP 5,
H Eu Wed 5:15 (other days as anno)

ST. LUKE'S 46th & Colfax So.
George Martin, r; Cindy Peterson Wlosinski, c
Sun 8, 10 Eucharist. Thurs 7

LONG BEACH, MISS.

ST. PATRICK'S 200 E. Beach
The Rev. William R. Buice, v
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

PASS CHRISTIAN, MISS.

HISTORIC TRINITY on the Gulf Coast
Sun HC 8, MP 10, EP 6

KANSAS CITY, MO.

ST. PAUL'S CHURCH & Day School 40th & Main Sts.
The Rev. Murray L. Trelease, r; the Rev. John H. McCann,
the Rev. John W. Bonell, the Rev. Donald D. Hoffman, d
Sun 8 HC, 9:15 H Eu, 10:30 H Eu (1S, 3S, 5S), MP/H Eu (2S,
4S). Fri 12 noon H Eu & healing

ST. LOUIS, MO.

CHRIST CHURCH CATHEDRAL 13th & Locust—Downtown
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S).
Mon-Fri H Eu 12:10

CHURCH OF ST. MICHAEL & ST. GEORGE Clayton
The Rev. Edward L. Salmon, Jr., r; the Rev. Donald Arm-
strong III; the Rev. William A. Baker, Jr.; the Rev. C.
Frederick Barbee; Edward A. Wallace, organist
Summer: Sun 8, 10, 5:30; MP, HC, EP daily

OMAHA, NEB.

ST. BARNABAS 129 N. 40th St.
The Rev. T. Raynor Morton, SSC, r; the Rev. Marshall V.
Minister; the Rev. William W. Lipscomb, SSC
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed
9:15. Matins 6:45, EP 5:30; C Sat 5



St. Mark's Church, Durango, Colo.

ST. ANTHONY OF PADUA 72 L
The Rev. Marshall J. Vang, SSC, r
Sun Masses 8, 10 (High), 5 (Sat); Tues 7:30; Wed 9
7:30; Fri, Sat 9; Daily Offices 8:30 & 5:15; C Sat 4

NEWARK, N.J.

GRACE CHURCH 950 Broad St., at Fede
The Rev. George H. Bowen, r; the Rev. Bernard W.
c; the Rev. Joseph A. Harmon,
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sa

OCEAN CITY, N.J.

HOLY TRINITY 30th St. and B
The Rev. Michael W. Goldberg, r
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

SEA GIRT, N.J.

ST. URIEL 3rd Ave. & Philadelphi
The Rev. Canon James E. Hulbert, D.D.; the Rev. F.
D. Straughn, assoc
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

TRENTON, N.J.

TRINITY CATHEDRAL 801 W. St
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

ALBUQUERQUE, N.M.

CATHEDRAL CHURCH OF ST. JOHN 4th & Silv
The Very Rev. John B. Haverland, dean; the Rev. Ge
Butcher, precentor, the Rev. Ken Clark, theologian
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 11
and third Sat 7

BAY SHORE, L.I., N.Y.

ST. PETER'S 500 S. Country Rd., R
The Rev. Robert J. McCloskey, Jr., r; the Rev. Pe
Cullen, the Rev. Frederic W. Reynolds, the Rev. Willi
Thoenen, assoc; Mark T. Engelhardt, pastoral music
Sun Eu 7, 8, 10, 6; Wkdy MP 8:30; Wed Eu 9; Feast D
8

BROOKLYN, N.Y.

ST. JOHN'S—The Church of the Generals
The Rev. Canon George C. Hoeh
Our 150th Year 9818 Fort Hamilton Pa
Sun: HC 8 & 10; Wed HC 6:45 & 10; Fri HC & H
Service 10. Eu scheduled with all services

LAKE RONKONKOMA, L.I., N.Y.

ST. MARY'S Overlooking th
The Ven. Edward A. Wisbauer, r; the Rev. Robert A. V
sell, ass't
Sun H Eu 7, 8, 9, 10:30. WELCOME!

LONG BEACH, L.I., N.Y.

ST. JAMES OF JERUSALEM W. Penn and Ma
The Rev. Marlin Leonard Bowman, v; G. Daniel Riley
Sun Mass 8 Low, 10 High, Sunday School 10.
Shrine of St. James of Jerusalem. Founded 1880

MORRISTOWN, N.Y.

CHRIST CHURCH Near 1,000 Is
The Rev. Dan. Herzog, parish priest
Mass Sat 5, Sun 9:30; Tues 7:30

NEW YORK, N.Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; E
Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Th
school year. HC and healing Wed 12:15

EPIPHANY 1393 York Ave. at 7
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, cura
Johnson, J. Kimmey, associates
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed H

EPISCOPAL CHURCH CENTER
CHAPEL OF CHRIST THE LORD 2nd Ave. & 4
Daily Eucharist, Mon-Fri 12:10

ST. IGNATIUS 87th St. and West En
The Rev. Howard T.W. Stowe, r; the Rev. David Rick
Sun Masses 8:30, 11 (Sol); Weekdays as anno

ST. JOHN'S 1331 Bay St. (Staten I
The Rev. John-Michael Crothers, r
Sun Masses 8 & 10; Wkdy Masses Wed & HD 9

(Continued on next page)

SUMMER CHURCH SERVICES

(Continued from previous page)

YORK, N.Y. (Cont'd.)

THE VIRGIN (212) 869-5830
46th St. (between 6th and 7th Aves.) 10036
v. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c
sses 9, 10, 11 (Sol & Ser) 5, MP 8:40, EP & B 4. Daily:
) (ex Sat), noonday Office 12, Masses: 12:15 & 6:15
l. Sat only 12:15, EP 6 (ex Sat), Sat only 5:30; C Sat
2, 1-1:30, Sun 10:30-10:50, Maj HD 5:30-5:50. Organ
1st Wed of mo. 12:45-1:15

OMAS 5th Avenue & 53rd Street
v. John Andrew, D.D., r; the Rev. Gary Fertig, the
rdon Duggins, the Rev. Dorsey McConnell, the Rev.
Lang
) 8, 9, 11 (1S), 12:05, MP 11. Mon-Fri MP 8, HC 8:15,
. 5:45, EP 5:30; Tues HS 12:10.

PARISH OF TRINITY CHURCH
The Rev. Robert Ray Parks, D.D., Rector
The Rev. Richard L. May, Vicar

Y Broadway at Wall
Eu 8 & 11:15; HS (2S, 4S, 5S). Daily H Eu (ex Sat) 8,
7:45; EP 5:15. Sat H Eu 9. Thurs HS 12:30

JL'S Broadway at Fulton
Eu 9; HS 5:30 (1S & 3S). Mon-Fri H Eu 1:05

HESTER, N.Y.

OMAS' Highland and Winton
v. John Martiner; the Rev. Gail Keeney
) 8 & 10, Healing 11:45 (2S)

ATOGA SPRINGS, N.Y.

SDA Washington St. at Broadway
v. Thomas T. Parke, r
asses 6:30, 8 & 10

USAND ISLANDS (Central N.Y.)

Vincent, N.Y.

HN'S Market St. (Rt. 12-E)
15 (MP 1S & 3S; H Eu 2S & 4S); Sat H Eu 5 (June 1-
Day)

ton, N.Y.

T CHURCH John St. Opp. Post Office
45 H Eu; 11 (H Eu 1S & 3S, MP 2S & 4S); HD 9 anno

LA, N.Y.

E CHURCH Downtown
v. S.P. Gasek, S.T.D., r; the Rev. B.A. Lathrop, the
C. Butler
Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

WESTHAMPTON BEACH, N.Y.

ST. MARK'S Main Street, 11978
The Rev. George W. Busler, S.T.M., r 516-288-2111
Sun 8 (Rite I); 10 (Rite II) 1S & 3S, 11:15 2S & 4S; 10 MP 2S &
4S; 10 Special Music; Spiritual Healing 1S at 8 & 10

SYLVA, (Western) N.C.

ST. JOHN'S Jackson St. (behind Post Office)
The Rev. Philip W. Bennett, v
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

YOUNGSTOWN, OHIO

ST. ROCCO PARISH 239 Trumbull Ave.
The Rev. Robert W. Offerle, CSSS, r
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

PHILADELPHIA, PA.

ANNUNCIATION, B.V.M. 12th & Diamond Sts.
Sun Masses: 8, 9 & 11. Daily Mass 6:45. C Sat 4-5. Holy
Hour first Fri 7. A Traditional Anglo-Catholic Parish

NEWPORT, R.I.

TRINITY on Queen Anne Square
Canon D. Lorne Coyle, r; Marston Price, c
Sun HC 8, 10 (1S & 3S), MP (2S & 4S).
Founded 1698; built 1726

CHARLESTON, S.C.

GRACE CHURCH 98 Wentworth St.
The Rev. Benjamin Bosworth Smith
Sun 8 H Eu, 10 MP or H Eu; Wed 5:30 H Eu

HOLY COMMUNION

218 Ashley Ave.
The Rt. Rev. Moultrie Moore
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu
9:40

MYRTLE BEACH, S.C.

TRINITY Kings Hwy. & 30th Ave., No.
The Rev. Dr. Harvey G. Cook, the Rev. G.K. Coffey
Sun HC 8, HC & Ch S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &
4S). Thurs HC 1. HC as anno

WATERBURY, VERNON, VERMONT

TRINITY Airport Road
The Rev. Charles E. Rice, r
Sun H Eu 8, 11. Edge of Great Smoky Mountains

DALLAS, TEXAS

INCARNATION 3966 McKinney Ave.
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Nelson W.
Koscheski, Jr.; the Rev. Stephen S. Gerth, Jr.
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon,
Mon, Tues, Thurs, Fri; 9 Sat; 10:30 Wed with Healing

TRANSFIGURATION

14115 Hillcrest, 75240
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the
Rev. Jerry D. Godwin, the Rev. Thomas E. Hightower,
ass'ts
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

FORT WORTH, TEXAS

ALL SAINTS' 5001 Crestline Rd. 78107
The Rev. William A. Cray, Jr., r
Sun Eu 7:45, 9:15, 11 & 5. MP & Eu Daily Eu 6:45, Thurs 6:15

HURST, TEXAS

ST. STEPHEN THE MARTYR 2718 Hurstview Dr. 76054
The Rev. Douglas L. Alford, r; the Rev. William R. Newby, c
Sun Eu 8, 9:30 & 11:30. Daily MP & Eu 6:45 ex Sat 10

RICHARDSON, TEXAS

EPIPHANY 421 Custer Road
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fri
6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

SAN ANTONIO, TEXAS

ST. MARK'S 315 Pecan St. at Travis Pk.
The Rev. Sudduth Rea Cummings, D. Min., r; the Rev.
Logan Taylor, assoc r; the Rev. William Cavanaugh, the Rt.
Rev. Wilson Hunter; the Rev. Frank Ambuhl
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10
HC. Wed Night Life 6-9.

SEATTLE, WASH.

ST. PAUL'S 15 Roy St.
Adjacent to Seattle Center
Liturgy: Sun 8 & 10. Daily

FOND DU LAC, WIS.

ST. PAUL'S CATHEDRAL 47 W. Division St.
The Very Rev. J.E. Gulick, dean; the Rev. Michael G. Kaehr,
ass't to dean; the Rev. Howard G.F. Kayser, canon in resi-
dence; Sisters of the Holy Nativity
Sun Masses 7:30, 9:30 (Sol); V & B (Convent Chapel) 5:30
Daily Mass Mon 9, Tues 6:30, Wed 9, Thurs 6:30, Fri 12:10
Sat 8. C Sat 4:30. Also Daily Mass 7 at Convent of the Holy
Nativity, 101 E. Division St.

MADISON, WIS.

SAINT DUNSTAN'S 6201 University Ave
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

RHINELANDER, WIS.

ST. AUGUSTINE OF HIPPO 39 S. Pelham St
The Rev. Charles C. Thayer, r
Sun Masses 8, 10; Mass daily — posted; C Sat 4-5

GRAND TETON NAT'L PARK, WYO.

CHAPEL OF THE TRANSFIGURATION
The Rev. Lester A. Thrasher, chap
Sun 8:30; Eu 10:30; MP. Wed 4 Eu. Open May 27 to Sept. 31

PARIS, FRANCE

THE AMERICAN CATHEDRAL IN PARIS
23, Ave. George V, 75008
The Very Rev. James R. Leo, dean; the Rev. Canon Allan E.
Warren, III, canon pastor
Sun: H Eu 9 & 11, Ch S 11. Wkdy: H Eu 12 (Tues with HU);
by appt; open wkdy 9-12:30, 2-5



St. Uriel the Archangel, Sea Girt, N.J..